

# THE CHINESE RECORDER

## AND

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#### BIBLE DISTRIBUTION IN CHINA, AS A MEANS OF EVANGELIZATION.

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The question of Bible distribution as a means of evangelization appears to be an open one. Its true place and limits need to be more clearly defined.

The friends of missions at home have, it appears to me, overrated the mere circulation of Scriptures, without the living expositor, and without note or comment, as a means of evangelization. "The giving of the work of God to heathen nations, printed in their own language," is a glorious theme upon which anniversary speech-makers may display their eloquence, and they cannot fail to touch a tender chord in the breast of every lover of the Bible. Men will often empty their pockets into the treasury of the Bible Society, when they will give little or nothing to aid other departments of missionary labor. They appear not unfrequently to entertain the idea that a heathen nation may be evangelized by freely scattering Bibles throughout its length and breadth, whether they are understood when read, or read at all or not; just as though there was a kind of converting and saving virtue spontaneously given off by the Bible, like the healing efficacy from the hem of Jesus' garment.

The "Word of God" is a "sword," but what execution will a sword do while it remains in the scabbard? The sword must be drawn forth from its sheath, and be wielded by a powerful arm; then its fearful power will be felt. So the Bible must be read, and studied, and *understood*; it must be wielded by the Spirit, and be brought to bear upon the heart and conscience; then it is that the Word of God becomes "quick

and powerful, and sharper than any two-edged sword."

What then is the relation that Bible distribution has to the work of evangelization; or in other words, what is the true place that Bible distribution holds in evangelizing the Chinese?

1. Can the Chinese be evangelized by *Bible distribution alone*?

Probably there are none who would answer this question in the affirmative. The fact that so few comparatively of the Chinese can read, and so few of those who can read are willing to read the Christian Scriptures; and the fact too, that so few of those who can and are willing to read, can understand the meaning of the sacred writers; these considerations, to say nothing of others, render it evident that the mere circulating of the printed Word is quite inadequate to convert this people. I know it is sometimes said that "the Chinese are a reading people." But my observation convinces me that such an assertion is far from the truth. Not one in a hundred of the men, I believe, can read and understand a *vung-le* or classic book, while as a rule the women are universally ignorant of letters. None of the laboring classes, as a general rule, can read understandingly a book written in the classic style; and the instances are rare where merchants even can read such books. They may parrot-like read the characters fluently, but the method of teaching in Chinese schools is so defective that they have never learned the meaning of the characters. Even many so called literary men, who perhaps teach school, and attend examinations, can derive no more than a smattering idea of what is treated in any *vung-le* book. Nor are those who can read fond of reading. Occasionally a tradesman may be seen with a novel or an almanac in his hand, but

usually he prefers to sit vacantly gazing at the passers by in the street. Even literary men, so far as my observation goes, generally are not fond of reading. There is little inducement; no newspapers, very seldom a new book; and they are too indolent to read, preferring to while away their time in smoking and talking. Much less are they inclined to read carefully the "barbarian" Christian books. Their views coincide with the words of some literary men in Shantung—"We have seen your books, and neither desire nor approve them. In the instructions of our sage we have sufficient, and they are far superior to any foreign doctrines you can bring." No, China cannot be evangelized by Bible distribution alone.

2. Nor can Bible distribution take the first place in evangelization.

Christ has established the oral preaching of the gospel as the grand means for evangelizing the nations. God has determined "by the foolishness of *preaching* to save them that believe." The great Head of the church knew that the great mass of mankind would not be able to read, and he adapted the mode by which the gospel is to be promoted, and the nations converted to God, to the condition of the world as it would be found. Hence the great commission was, "Go, *preach the gospel* to every creature, *teaching* them," &c. The gospel is made available to the ignorant. "The poor have the gospel preached unto them." It is not confined to the wise and learned; it does not call "many wise men after the flesh, not many mighty, not many noble." According to the divine plan, the gospel is to be promoted by bringing human mind to bear on mind, heart upon heart, and by proclaiming it with the living voice "in thoughts that breathe and words that burn," and by enforcing it by a holy example and deeds of love. It is to be proclaimed in language more simple, more flexible, more persuasive, than the language of books. It is to be proclaimed, as on the day of Pentecost, in the colloquial tongue of every tribe and people; and, as did our Saviour, in using local familiar illustrations to explain and en-

force the great truths of revelation. Thus the divine plan has made the proclamation of the gospel by the living preacher, the first and grand means for evangelization. And how wisely is this plan adapted to the circumstances; especially is it adapted to the condition of the Chinese.

3. What then is the true position that Bible distribution should have in the work of evangelization among the Chinese? The true answer to this question appears to be this, that it should be *auxiliary* to the work of preaching the gospel.

But the inquiry arises, should the Bible *precede* the living preacher? In my opinion, it cannot to any great advantage. There has been a vast amount of Bible distribution in China, but the results have been very meagre. For instance, on the island of Chusan, where we have a church of over 40 members, books and Bibles were distributed as early as 1835, and from time to time since there have been extensive distributions of Scriptures throughout the island; but we have never received a convert there who traced his conversion either directly or indirectly to the reading of the Sacred Scriptures or tracts. The women used them extensively for keeping their silk-thread and scrap-work. At Shanghai it has been ascertained that the Scriptures and tracts distributed are gathered up in great quantities and burned with other waste paper, by the benevolent society for preventing the desecration of lettered paper.

A few conversions of Chinese from reading the Bible have been reported, but such cases are exceedingly rare, I believe. The argument that one case of real conversion from the reading of the Sacred Scriptures, amply repays for all the expense and labor of preparing and circulating them is fallacious. While it is true that one soul is worth more than all the world, yet if the same amount of labor and expense put forth in another direction will result in the conversion and salvation of ten or five, or even two souls instead of one, the argument falls to the ground.

Still I do not maintain that the Bible should in no case precede the living preacher. It may be introductory to the preacher. But the distribution of Bibles should evidently be done with cautious discrimination, to those who can read, and who will pay for them; and they should be followed as soon as possible by the living preacher, to explain and enforce the truths they contain. But, as said before, the advantage of previous distribution will be small.

The true place for Bible distribution, I believe, is *in connection with the preacher*. The foreign missionary, or native preacher, or still better both together, should take the Sacred Scriptures with them, explain their origin, their divine authority, and unfold and make plain the great and glorious truths which they contain; then they should dispose of them to those who manifest a desire and ability to read, and are willing to pay for them. Every preacher should constantly refer to the Bible as the Word of God, and as his authority for all his teachings. Preaching and Bible distribution should go together. Wherever there is a mission station, the Scriptures should, of course, be distributed to all who will read them. And wherever missionaries or native preachers make tours for preaching, the Sacred Scriptures should be an invariable accompaniment.

4. Another question arises in connection with this subject—viz., what *versions*, whether *classical or colloquial*, should be circulated?

It is evident that the acquirements and tastes of the literary class demand the best classical versions that can be prepared for their use.

But the mass of readers cannot understand the *vung-le* or classic style. For these, colloquial versions must be circulated—either versions of the colloquial language of each prefecture, or a colloquial mandarin version, like that now being prepared at Peking. I prefer the colloquial mandarin, for the following reasons:—It is easily understood by all who have sufficient knowledge of the character to read any book; it may be circulated and read everywhere

throughout the empire; thus uniformity would be secured, and an immense amount of labor and expense would be saved; for if colloquial versions are prepared for each fu, as many versions would be required as there are departments in the empire, or about 380.

The standard works for the use of the great mass of Roman Catholic converts in China are in mandarin, the same versions being used throughout the empire. No doubt they have found it a feasible and advantageous plan.

For females and those not acquainted with the character, colloquial versions may be prepared in Roman letters, or phonographic characters, which will be much easier to learn than the common Chinese written language. This has been accomplished with success at Ningpo and Shanghai, and perhaps at some other ports.

5. There is also another question intimately connected with this subject, that demands a moment's notice—viz., ought *Bible colporteurs* to be employed in China? No doubt they should be employed. Still, I would not employ them solely for the work of distribution, but rather in the character of Bible-readers, to accompany distribution with reading, explanation, and exhortation. Such laborers, male and female, may do a great and glorious work in China, as they have done in Europe and America. Suitable laborers, in much greater numbers than hitherto have been employed, should be sought out among our native members, and should be instructed and trained for that employment.

NINGPO, November, 1869.

### ON NATIVE CONTRIBUTIONS.

The position that missionaries occupy in this empire is intended, in the very nature of things, to be only of a temporary character. They have come here to accomplish a work which in the first instance must be performed by men who have been trained in Christian lands. Truths have to be proclaimed of which the Chinese people are naturally profoundly ignorant; and if ever the nation's heart is to be touched, it must be through the medium of the foreign teacher. In carrying

out this duty, the missionary becomes conscious of the enormous difficulties with which he has to contend. Many of these are owing to the simple fact that he is a foreigner. He finds himself in contact with a state of things totally the reverse of what he has been accustomed to. The modes of thought, the religious feelings and prejudices, which have been growing up through long centuries, are so thoroughly different from anything that is experienced in the West, that but few in the short years of missionary life have been able to grapple with them, or so to approximate to the Chinese stand-point, as to be able to look at them from their point of view. The intricacies of the Chinese mind present difficulties, in the unravelling of which few can boast of many victories. Vice and wrong have had so long a time to mature in, that just like the roots of the banyan trees that we see curled up into a thousand fantastic forms, so these have wound themselves in and out of the Chinese nature, and assumed such strange unlooked for developments, that we, who have been brought up amid a purer moral atmosphere, are astonished at the numberless twists in Chinese human nature. The missionaries as a body, in spite of all their knowledge and experience, have not advanced as yet very far beyond the mere threshold of Chinese life—for it is a fact which even the oldest of them will confess, that with reference to many of the customs, and more especially the superstitions and religious ceremonies in which the beliefs of the people are embodied, there is much that they have never yet explored, but which still remains a veritable terra incognita. This imperfect state of things, which must ever be the experience of foreigners, shows the need there is that men taken from the people, who know the ins and outs of the Chinese mind, who stand upon the same level of experience and knowledge as they, shall be entrusted with the work. The needs of this great empire—the necessarily imperfect character of a foreign agency—the impossibility that the West can forever bear the burden which it must assume for the present—all point to the necessity that just as in other countries where Christianity was introduced from without, so here in China, the native element shall gradually supplant the foreign, and duties be undertaken by it which can never be so effectually performed by any other. Our great aim therefore ought to be to develop the life and the resources of our churches in such a way that the idea of self-support, and the duties connected with it, shall not be allowed to stand in the background. Our members must be educated that these, just as much as any other Christian duties, belong to the province of the

church, and form a constituent part in any future progress it may make. Missionaries in early days, from the very circumstances in which they were placed, did not press this subject very strongly on the first converts. The other day, at a meeting called to discuss this question, I heard two missionaries who have been long in China confess that they had made a mistake in not bringing it prominently before the native Christians. Absolute freedom from all responsibility in contributing towards church expenses is attended, not simply with many negative, but also many positive, evils. To the Chinese mind there are so many attractions connected with a liberal supply of money, that few can resist these temptations. Money is the source of power, influence, &c. Christianity thus becomes the golden avenue by which much that would be hopelessly beyond their reach may be obtained. Now, a free use of money drawn from foreign sources may build up a church which to all appearance may have a flourishing aspect, and which may present every sign of stability and strength; but let the stream of money be stopped, and the zeal of many a one will begin to lag, and the foundations which seemed so strong will begin to totter. The graces which adorn the Christian character must be the result of a growth from within; and just as a faith in Christ must be exercised by the individual himself, so the duty of benevolence cannot long be performed by proxy without injuring the spiritual life of the man.

Now, whatever special difficulties may have existed in the first establishment of missions in China, these have to a certain extent disappeared. There is more security—there is less violent persecution, excepting in particular localities—and the number of members is of course vastly increased. Many of the early difficulties attendant upon a belief in Christianity have been either entirely removed, or so far modified that they have lost a great deal of their force. When in the present day the native Christians are excused from taking their share in the duty of contribution, it must be from ignorance of the large extent to which the Chinese have been accustomed to contribute towards the ceremonies and superstitions in existence in this empire. Any one who has observed with any degree of care the great number of festivals—the endless ceremonies that abound for every phase of life, whether of joy or sorrow—the great monastic establishments, and the numerous temples with their priests, and attendants—must have felt that the expenses connected with all such must be enormous. It occurred to me, in thinking on this subject, that a thorough investigation of it would reveal many facts which would give

us not only a better idea of the hold that idolatry has gained upon this people, but would also enable us to take firmer ground in any appeals that we might have to make to the native Christians on the duty of increased liberality. When I first began my enquiries, I found it impossible to get any definite information as to the average amount that any individual expended yearly for religious purposes. The sums given are spread over a large surface of time; and as no one keeps a regular account of them, few have any conception of how much they actually do give. I then determined upon the plan of drawing up a table of the various occasions in each month when offerings are made, and of obtaining from reliable persons the average sums expended on each. By this arrangement all my difficulties speedily vanished, and I was at once introduced to a vast system of expenditure, which far exceeded any conception that I had previously formed. The examples I have given in my tables are no exceptional ones, but may fairly be considered as *bonâ fide* representatives of the class to which each belongs. I have had these tables by me for months, and have taken every opportunity of testing their accuracy. Every one whom I have questioned has agreed that the sums I have there put down are such as are being continually expended by his countrymen. Nos. 1 and 2 were obtained for me by a Chinese friend on whose judgment I could rely; the remaining eight I got by personal inquiry. In examining the various sums that I have given under each head, one fact must be taken into consideration, which will somewhat reduce the amount actually expended on idolatry. The food which is brought as offerings to the idols or the spirits is afterwards taken home and eaten by the offerers, so that the ordinary household expenditure will of course be saved on this occasions. Each person can investigate for himself how much ought to be deducted on this account from the sum total. It must be remembered here that the list I have given by no means includes all the sums that are given on all occasions during the year. There are many incidental and extraordinary items which cannot be brought within any classification, because they depend entirely upon accidental circumstances for their existence. What I have given are the regular and almost necessary outlays which the system of idolatry demands from every one within its influence. No. 3 is a remarkable instance of the tremendous hold that custom and a desire to save one's respectability have over these Chinese. Before the man became a Christian, he was an idol carver, and used to earn the large sum of forty dollars a month. His very trade had

given him a contempt for idols; and whilst he had not the remotest faith in their power to save, in order to be able to stand as well as his neighbours, he gave over twenty thousand cash a year to what he believed to be utterly false. If this be so in his case, what must be the amount given by men in his position, where belief and superstition are both active forces to draw out their resources? Our enquirers should have the idea strongly impressed upon them that a change of faith by no means relieves them of the responsibility of giving. They have been educated all their life to give—the poorest, as well as the richest—so that there is no new lesson to be learned by them in this respect. What is needed is, that the stream of their benevolence should be diverted into other and purer channels, instead of being allowed to dry up and disappear the moment they enter the church. Many become Christians with radically wrong conceptions of their duty on this point. I have frequently heard native preachers, when addressing audiences, urge as an inducement to believe in Christ, that it is *cheaper* to be a Christian than to be a heathen. Truly it is cheaper, if the line that divides between idolatry and Christianity be the one which, when once passed over, marks the boundary between extensive giving and often absolute withholding. Let men be made to feel in coming into the church, that whilst superstition and a false faith are no longer to act as motives to draw out their contributions, a stronger power, even the love of Christ; comes into operation, which shall constrain that no less a sacrifice shall be made for the truth than was before made for error. Until this spirit has been imbibed by our members, the possibility of self-support will still be removed far ahead into the future, and all the evils necessarily connected with a forced growth from without be perpetuated.

It may be well to mention, that possibly some of the festivals mentioned in the list may not be observed in every locality. It will be found, however, that whilst some may have to be omitted on this account, their place will have to be filled by others peculiar to special districts, but which do not exist where these statistics were obtained. The numerals at the head of each column refer to the month and day of the month.

No.	1-4	1-9	1-10	1-15	點天灼	燒火盆	禱上元	2-2	題捐	3-3	清明	祭墓	5-5	5-13	6-6	6-15	7-1	7-7	7-15	普度
1	250	3000	24	..	300	160	..	120	600	120	1200	..	200	250	120	250	600	200	1200	1320
2	250	2000	24	..	200	..	..	24	30	..	1200	..	300	..	50	150	300	60	1200	1600
3	220	1300	..	120	1000	400	100	24	300	24	1100	..	350	200	150	300	600	200	1100	3000
4	400	2200	24	110	300	..	15	24	300	24	..	1200	400	..	100	300	400	200	1100	1400
5	300	1000	300	..	700	..	..	..	600	24	1500	..	1000	..	300	300	..	..	5000	700
6	200	120	..	..	280	..	..	20	150	..	500	..	500	..	..	200	..	..	500	600
7	200	1100	70	..	40	..	..	..	160	30	350	..	200	..	..	80	250	..	1000	1500
8	200	2000	..	..	600	..	20	..	300	40	300	..	600	300	..	200	300	200	300	2000
9	400	2000	..	..	600	100	20	100	400	48	1000	..	500	..	100	200	200	150	1000	2000
10	100	1100	120	..	300	..	..	..	100	..	1000	500	100	..	120	300	..	..	3300	..



No.	7-29	8-15	9-9	11th	12-16	12-24	12-29	Plays &c.	唱戲	Yearly income. Daily income.	做忌辰	補運	Total yearly amount.	Monthly incomes.
	關地獄門	土地公生	做中秋	做重陽	做冬節	祭冬	做尾筵	送神	做廿九夜	不管時題捐	初二十六做筵	唱戲		
1	1200	250	120	60	700	..	1400	600	3000	200	6000	..	31644	\$10.
2	200	100	24	50	400	..	300	300	2000	100	5000	..	16022	\$5.
3	200	300	100	200	600	..	500	150	2000	600	2400	500	20638	\$40.
4	500	300	..	400	300	..	500	500	6600	..	2000	..	23197	\$7.
5	..	400	..	300	1000	..	300	300	3300	..	4000	..	23424	\$5.
6	300	..	..	..	400	..	270	200	800	..	500	..	7900	3000 cash.
7	250	300	..	..	400	..	300	200	3000	30	2600	..	13170	\$4½.
8	300	300	..	..	200	..	300	200	2000	560	1600	..	13740	6000 cash.
9	500	400	..	..	1000	300	800	300	3000	200	6000	400	27118	12000 cash.
10	3300	400	400	..	1000	2200	100	100	3300	500	6000	..	21820	\$4.

*From the North China Herald.*  
**THE FOOCHOW ARSENAL.**

I have recently made a visit to the Foochow Arsenal, with a view of making myself thoroughly acquainted with the work there going on; and as the institution has never been properly noticed in the China newspapers, it occurred to me that you might be pleased to give to the public the information that I have been able to collect. I therefore send you the following sketch.

The contract for the building of the Arsenal, the construction of gunboats, the instruction of native workmen, and the preparation of young Chinamen for service in the gunboats, was made between Mr. P. Giquel and the Viceroy Tso in August, 1866; but the details of the contract were not arranged until the December following. Mr. D'Agui-helle was originally associated with Mr. Giquel, as Second Director, but has recently taken position as Head of the Naval Training department—Mr. Giquel being left as sole Director. On the completion of the contract, Mr. Giquel immediately left for Europe, to engage teachers for the schools, workmen for the shops and foundries, and to purchase engines, machinery, &c.

The ground selected for the site of the Arsenal was a spot containing over 40 acres of paddy field, on Mamoi, near Pagoda Anchorage. To make it available, it was necessary to raise the whole five feet, by filling in with dirt. The surface of the arsenal ground, included within the moat, is about 28  $\frac{55}{100}$  acres. It was filled up to a height of five feet above the original ground, with 9,588,350 cubic feet of earth. Outside of the moat, 12  $\frac{30}{100}$  acres were filled up with 4,130,000 cubic feet. About one-fifth of this work was done during Mr. Giquel's absence in Europe, and some of the houses for workmen were erected. The work on the Arsenal proper did not commence until his return in October, 1867.

The object contemplated is, partly, the building of ships and engines, but more especially the instruction of natives in ship-building and navigation, and the qualification of some for naval service. It is expected in five years to build nine engines, which, with seven brought from Europe, will supply 16 steamers—eleven of which are to be transports, carrying a few guns, and capable of conveying 600 tons of rice; the other five are to be gun-boats. It is also expected that at the end of five years from February, 1869, native foremen will be sufficiently instructed to manufacture ships and engines of ordinary descriptions, from drawings furnish-

ed them, and that some will be ready to act as coasting masters in the navigation department. Mr. G., however, intends to do more than this, and to have some ready to act as full sea masters, capable of navigating a ship anywhere, as well as on the coast.

The foreign employés of the Arsenal number 57 in all—including 1 director (M. Giquel), 1 civil engineer, 1 surgeon, 5 professors (or teachers), 2 secretaries, 2 accountants, 2 draughtsmen, 13 foremen, and 28 artisans. Five of these are English, the remainder French.

The schools comprise one school of theoretical navigation with 30 pupils; one school of practical navigation with 12 pupils, to be increased; one school of engineering, with 12 pupils, to be increased. These schools are all taught in English by English professors, assisted by Chinese monitors. Mr. James Carroll, formerly a teacher at Greenwich; Mr. Swainson, a master in the British navy; and Mr. Allen, for some time an engineer in the Spanish navy; have charge of the schools above named.

The schools taught in French are—a school of naval construction, with 40 pupils, 2 French professors, and 2 assistant professors; a designing school of 30 pupils, with 2 French professors; a chronometer school of 30 pupils, with 2 French professors; and an apprentices' school of 100 pupils, composed of the apprentices in the various workshops, and taught by French workmen from 8 to 9.30 P. M., who get extra pay for this service.

The preparation of the ground was an immense work; and in order to give some immediate result, and allow time to erect large permanent buildings, a temporary arsenal was started at once in buildings and sheds which were rapidly constructed. It comprises a model shop (i. e., a workshop, in which models are made), with several steam saws, a machine shop, a foundry, a forge with 31 fires, and a boiler and copper ware manufactory. The forge produces every week, on an average, 6,000 pieces of iron work for ships, including bolts, &c. The foundry casts every week from 13 to 15 tons of metal. It cast all the brass ware of the ships built and under construction, and made 60 tons' weight of iron chests for holding moulds. It is now engaged in making columns of 3 tons' weight for the permanent buildings. Besides these, there is a lathe-shop, and a great forge, with 2 furnaces, and a steam hammer of two tons' weight. There is also a brick factory, which can now make 50,000 bricks per month, and when completed will be able to make 100,000. A rolling mill is soon to be added, part of the



machinery for which has arrived recently from Europe, and the remainder has been made at the Arsenal.

There are four slips for shipbuilding, residences for the Director and foreign teachers, go-downs, buildings for the foreign and Chinese laborers, &c.

When Mr. Giquel returned from Europe in Oct. 1867, he brought with him only a few carpenters and two blacksmiths. The remainder came in April, 1868. Provisional workshops were then commenced, and were in working order by the 1st of Sept. Since then they have had to make all their tools—the forges making near all the carpenters' tools, and the foundry the iron boxes for moulds, and much of the material for the other shops, besides an iron rolling machine, capable of rolling plates an inch thick.

The first transport was launched on the 10th of June last. It is called the "Wan-nien-tsing." Its length on the surface of the water is 223 feet, and on deck 234 feet—depth at the middle beam, 17½ feet—average draught, 13 feet. This is the vessel which called in at your port on her way up to Tientsin, where she was inspected by Chung How, the Superintendent of Trade for the three northern ports. He was deputed by the Emperor to examine the vessel. Word has just reached here that Chung How has declared her entirely satisfactory, and that the Emperor has approved the report, and given his sanction to the name she bears, which is that of the ruling dynasty.

On Monday last, the 6th inst., a gunboat was launched from the Arsenal—the foreign residents of Pagoda Anchorage, and a large number of Chinese, being in attendance. The system adopted for the launch was the same as that used for the transport—two clocks supporting the ship's sides, and sliding on longitudinal beams well greased, running from the blocks down to the launching pier. It answered very well. At half-past 12, the last posts having been removed from the ship's sides, and the key let off with a saw, she went away very smoothly, and took possession of her new field. It is needless to mention that crackers, guns and matchlocks were fired off in superabundance—these being necessary to a proper observance of such an occasion, according to Chinese ideas. The dimensions of the vessel are as follows:—Length, 183 feet; breadth, 22 feet; draught of water aft, 9 feet; do. forward, 6½ feet. She will carry one 50 pounder rifled gun, and two smaller ones. Her engine is completely set up, and is now being tried. Her masts and boats are also ready, as are her fittings generally; and it is expected that her trial trip will be made a fortnight hence.

Her construction has occupied eight months, working time. The name given to the new gunboat is 湄雲 Mei-yun. Mei-chow

湄洲, a seaport of Fookien, is the birth-place of the T'ien-how 天后, who is now supposed to reside in the clouds of Mei—hence the name of "Mei-yun."

At 8 A. M. of the same day, the keel of the third vessel, with bow and stern posts, was laid upon the blocks. She is to be precisely similar to the gunboat just launched. Her frame is all ready, and has only to be mounted up. The Imperial Commissioner and his suite went through the usual adorations, addressed to the T'ien-how, the goddess of Fookien.

Further shipbuilding will now be suspended until the permanent buildings are completed. The new workshops, soon to be finished are 262 feet long, by 66 feet wide, with small sections 33 feet wide at each extremity. They are built of brick, partly brought from Amoy, and partly made here. The interior wood work is of hard wood brought from Singapore. The iron pillars supporting the roofs were cast at the foundry here.

There are employed in the Arsenal 500 Chinese carpenters, 500 iron smiths, and 500 coolies. When extra assistance is required about the works, 500 soldiers are detailed from the camp near by; and 120 Chinese sailors are also in service. The Chinese official staff is composed of one Imperial Commissioner (Shen), a Committee of four mandarins of high rank, a number of Secretaries, &c. There is also a Supervisory Committee, consisting of the Viceroys, the Lieutenant Governor, the Tartar General, the Ex-Viceroy Tso, and the Imperial Commissioner, through whom all reports are sent to the Throne. The average expenditure of the Arsenal is 50,000 taels per month, which, to insure promptness of payment, is paid originally from the customs revenue; but is repaid by the provinces of Kwangtung, Cheh-kiang and Fookien—10,000 taels from each of the former, and 30,000 from the latter. When the permanent buildings are all completed, next year, the Director expects to furnish three ships and three engines every year. A splendid slip, bought in France, is now being put together, on which ships are to be hauled broadside, and which will be able to take in ships of 3,000 tons.

When I visited the English school a recitation in grammar was going on; which involved the nice distinctions of the personal pronoun in its different numbers and genders. Mr. Carroll's method is well calculated to sharpen up the ideas of the Chinese lads. I

looked over the writing books of the boys, and their examples in algebra and geometry; and was surprised at their rapid advancement. Mr. Chan Laisun, of Shanghai, did most excellent service in the preliminary training of these boys. In this school, the boys are all from Foochow. The best scholar is a professing Christian, and a graduate of the M. E. Mission school. One of the monitors is also a Christian, and a graduate of the school of the American Board Mission. An incident occurred in this school not long since which is worth mentioning. Mr. Carroll requested the boys each to write an English composition, selecting the theme themselves. One wrote about as follows: "The foreign teachers have come here to instruct us in foreign languages. The object is to enable us to understand naval tactics, and become prepared to command the gunboats. When the gunboats are finished and equipped, and we are able to command them,—then we shall be able to dispense with the foreigners!"

In the navigation school of Mr. Swainson I saw some pretty hard problems on the blackboard, which had been given to the pupils as their morning work. They were working away at them—some with countenances betokening success, others apparently quite in despair. Mr. Swainson drills all the pupils, both of this school and Mr. Carroll's, in foreign tactics, at 6 A. M. every day. The pupils in this school are from Hongkong, Singapore and Penang.

In the chronometer school, I saw a brass axiometer about to be silver-plated, and some delicately made watch hands just being finished by some of the Chinese workmen. The blacksmith shop presented a scene of great activity, with its numerous forges in full blast, and its scores of workmen busily employed.

One of the most pleasing things connected with my visit was a view of the night school in full session. Here were 104 Chinese apprentices, giving an hour and a half each evening to the study of the French language. It sounded oddly enough to be addressed in French by young Chinese. I took a few of the boys at random, and asked them the names of various objects. My questions were in the Foochow dialect, and their answers in French. They seemed to be doing well, and certainly manifested the greatest animation and zeal in their studies. The principal book used is a translation in French of the "Circle of Knowledge" published at the London Mission Press, Hongkong. I could not help thinking that for practical use in years to come these boys might far better be learning English; but while in the Arsenal, under French instructors, of course the French language is what they most need. The school

was presided over by the foreman of the blacksmith shop, as rosy, good-natured and genial a man as one would be likely to find anywhere. There are about 20 under teachers, workmen from various shops—all of whom seem to have had a good primary education in France.

Mr. Giquel gave me every facility for examining the various departments of the Arsenal, and kindly furnished information in regard to all points upon which I required it. I imagine that he frequently has his hands full in managing the concern, especially when foreigners and Chinese disagree with each other. But from what I saw and heard, I conclude that his management is popular and successful. The Imperial Commissioner, Shen, is a native of this province, one of the most enlightened of the high mandarins, and most earnest in the prosecution of the Arsenal work. He is invested with high powers, and not long ago tried, convicted and executed a cooly for stealing brass—all within the space of half an hour.

FOOCHOW, Dec. 10th, 1869.

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### THE HIA-K'AH IN THE CHEKIANG PROVINCE, AND THE HAKKA IN THE CANTON PROVINCE.

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BY REV. CHARLES PITON.

In the number for April last of this periodical, the Rev. Mr. Knowlton gives an account of a visit to a mountain tribe of the Chekiang province, in the course of which he says, that notwithstanding their coming from 新安, and the similarity of their name, *Hia-k'ah*, with the name of "the Hongkong people called *Hakka*," "it is probable the two tribes bear no relation to each other."

But after reading this account, I am much inclined to come to a contrary conclusion.

The people say themselves that they came from 新安, in the Canton province. Now there are but Punti and Hakka living in this district; if the *Hia-k'ah* are not *Hakka*, they would necessarily be Punti; but the description which Mr. K. gives of the women of the tribe he has visited reminds only of a Hakka woman, and has no resemblance at all to a Punti female.

The *Hia-k'ah* women in Chekiang, says Mr. K., have (1) large feet, (2) wear a sash of tape tied about the waist, (3) work in the field, and carry burdens. Now these peculiarities are, in all the districts where the Hakka and the Punti are living together, the distinctive characteristics of the Hakka female. The Punti women have small feet, cannot do any rough work, and laugh therefore at the Hakka women for their being compelled to do so. The Hakka women gird their waists with the long band of their 圍身裙, as in 新安, or with the 左紗帶 as in 長樂, whilst the Punti women never wear a girdle. The description of the silver ornaments in their ears, having the shape of a trumpet, corresponds exactly with the earring as it is worn exclusively by the Hakka women of 新安, while the Punti women wear two rings interlaced; and the description of the 冠 agrees strictly with the 鳳冠 worn by the Hakka girls on their marriage or other festive occasions. Had Mr. K. told us whether the band bound around the head of the *Hia-k'ah* women was a long or a shorter one, it would have helped yet more toward their identification, as the Punti women wear a longer, and the Hakka women a shorter one.

The object of worship of the *Hia-k'ah* points equally to their identity with the Hakka. Everywhere where the Hakka are mixed up with the Punti, they are considered as intruders, and have very often no share in the local idol, and must therefore satisfy themselves with worshipping their ancestors, which they do, in want of a proper ancestral hall, in the following way: They write the name of their ancestor on a paper, burn it with some ceremonies, and put the ashes in a little bag, which they hang up in the hall or some other part of the house, and there burn incense; and this they call 香火. Therefore I am sometimes asked by people whether the Christians have 香火,

or to prove their earnest desire to become Christians, they put away their 香火.

The incident of the sweet potatoes reminds equally strikingly of the Hakka people. I am very often, in visiting the people in their homes, presented by the mistress of the house with sweet potatoes, and I am in fact so much accustomed to it, that I don't mind their "not very clean and delicate fingers," and can eat them with not only an "apparent" but a real gusto.

But how will the term of *Hia-k'ah*, which is their local denomination, be accounted for? I think that the name arose just as the denomination of the Hoklo people among the Hakka. They call the Hoklo 學老, whilst the Hoklo call themselves 福老, as being originally from 福建; but they pronounce 福 just as the Hakka pronounce 學, and the latter write therefore this character instead. I think that somebody equally acquainted with the Hakka and the Ningpo dialects could trace a similar origin of the denomination "*Hia-k'ah*."

But if this tribe are really Hakka, how did they get to Chekiang? I venture to say that they have been driven away by the Punti, just as some years ago thousands of this people went to Hongkong, having been driven by the Punti from 新寧, a district in the south-west of the Canton province. As these got a steamer to take them to Hongkong, so the *Hia-k'ah* may have got a junk which took them to Chekiang.

If, after all I have said, any doubt remains about the origin of this tribe, it would be very easy to settle the question by taking some specimens of their colloquial, which Mr. K. tells us is not understood by their neighbours, and comparing them with the Hakka dialect, as it has some very striking particularities.

For instance they say ɿŋgái (=in sound to 涯) for "I."

Lái' 'tsz' (lái' = in sound to 賴) for "son."

Láu (=in sound to 撈) for "and."

If the Hia-k'ah dialect had the same peculiarities, their origin would be beyond all doubt.

Finally, an observation on the period of the immigration of the Hia-k'ah to Chekiang. It cannot be very far remote, because the 新安 district, from which they themselves say they came has been cut off from the 東冠 district, and called 新安, within a comparatively recent period—probably under the present dynasty,

長樂, 嘉應州, Sept. 1869.

### A PLEA FOR CHRISTIAN POLYANDRY.

BY AN INDIAN MISSIONARY.

It has fallen to my lot to labor among the natives on the south side of the Himalayas, most of whom are Hindoos of the orthodox kind. A few, however, who live close to the great "snow-line," seem to be of mixed Tartar and Hindoo descent, while their religion is a compound of Hindooism and Buddhism. Among them exist a few peculiar customs, the most noted of which is polyandry, or a plurality of husbands. Farther to the west this custom is much more prevalent, and recent reports lead us to suppose that it must be very common throughout many parts of Central Asia.

Now as I reach these people in the character of a missionary, I am met by a practical difficulty very much like a similar one which seems to be exciting so much discussion in China. What am I to do if a polyandrist embraces Christianity? Am I to require her to put away all her husbands except one, and to marry him as a Christian wife, or shall I permit her to keep all her husbands, merely insisting that she must not add to the number? Much may be said on both sides of this question; but, for my own part, I prefer to adopt the latter policy, permitting the poor woman to keep all her beloved partners. Of course, I *may* be wrong in this decision, but let the reader carefully examine my arguments in favor of this position, before condemning me.

First, it is injustice to the husband who is put away. The poor man has married her in the days of his ignorance, but he has done

so in good faith, "for better and for worse." He feels a somewhat dubious, perhaps, but still very decided, interest in her children, and it really seems unjust to drive the poor man from the wife and children he loves so well, and compel him to throw himself all alone and forlorn upon the cold charity of our cold world. Let those who talk so lightly of such separations place *themselves* in his position for but a moment, and they will begin to realize that such a separation is more than a mere speculation.

Not only is the separation unjust to the husband who is put away, but it is cruel to the household. In all our weeping world there is no distress more harrowing to one's very soul, than that of a happy family suddenly torn asunder, and scattered far and wide. And yet this is the very distress which many missionaries seem so anxious to bring upon families whose crime is simply that of becoming Christians. Of course the woman loves each and all of her husbands with all her heart, for they are her husbands, and wives love their husbands. In the same way it may be proved that the husbands love their wife, and, of course, they will love their children. We can easily picture to ourselves the happy little group—one wife, five husbands, and seven children. Peace and concord reign in their abode. Domestic affection buds and blossoms there. The husbands are strangers to jealousy, and live like so many brothers. All is peaceful and happy within and around their abode, when lo! a stranger appears upon the scene. He calls himself a messenger of peace, but it soon becomes evident that his mission is to scatter seeds of discord. He cares nothing for family ties. He ruthlessly invades the happy home of this polyandrist, and sends four of the weeping husbands out into the cold, un pitying world. Can *anything* justify such cruelty as this?

Next, it may easily be shown that missionaries who advocate the divorcing policy utterly ignore the eternal sanctity of the marriage tie. It is no light thing to separate husband and wife; and in this case all parties admit that the parties are husband and wife. The woman is uniformly spoken of as the wife, and the men are always called her husbands. In this case the name proves everything. It is precisely the same argument which has been so long, and so successfully used to prove that the women living with a polygamist are all his *bona fide* wives, and as it has settled the validity of their marriage, it may well be used for the same purpose in the present instance. It follows then, by this simple process of reasoning, that those who would compel a woman to put away her husbands, would do so in bold

defiance of the command which forbids them to put asunder what God has joined together. It is to be hoped that they will think of this.

Let us next look at the scriptural teaching on the subject. A glance at the Bible will convince any one that the woman should be allowed to keep her husbands. In the whole book, from Genesis to Revelation, there is not a single express command forbidding her to do so! This certainly is conclusive. Our opponents will probably say that the prohibition is included in general precepts, although not stated in so many words; but we may well reply that an express prohibition would have been inserted somewhere, if the crime had been so very serious as some try to prove it. We are not left, however, without something more tangible than mere supposition. From references in Paul's epistles it is transparently evident that polyandry was tolerated in the primitive church. In the fifth chapter of the first epistle to Timothy, we find Paul drawing a clear distinction between those widows who had been wives of "one husband," and another class who evidently had married a plurality of husbands. If any one tries to explain away this clinching proof, by saying that Paul referred to *successive* marriages, then I reply that this would imply that "second marriages" are wrong, a thing no one is prepared to assert. Moreover, in the very same epistle Paul refers to the existence of polygamy in the church, by saying that a bishop must be "the husband of one wife," and the disqualifications in the two cases are so evidently referable to the same cause, that what proves the one must prove the other also. Polygamy and polyandry in the primitive church must stand or fall together; and as polygamy has often been proved to have had a place there, it follows that polyandry enjoyed the same toleration.

I am perfectly well aware that the Old Testament does not give any very clear proof that polyandry was tolerated among God's people before our era; but this difficulty admits of a very natural explanation and indeed, so far from being a real difficulty, we may find in it one of our very strongest arguments in favor of tolerating the institution. The Old Testament history deals almost exclusively with people of the Semitic race; and it is well known that all Semitic nations have always practised polygamy, but have avoided polyandry, while not a few of the Aryan and Turanian races adopted the latter institution at an early day, some of whom still retain it among them. The ancestors of the Hindoos practiced it—the most famous queen of their day having no less than five most devoted husbands. Now we may read-

ily suppose, that if Abraham's steps had been directed towards India instead of towards Palestine and Egypt, polyandry would have appeared in the Old Testament quite as prominently as polygamy has done. And every candid man will admit that it would have been tolerated for precisely the same reasons which secured toleration for its twin "institution." We thus see that the Old Testament, so far from discountenancing polyandry, really sanctions it. If David and Solomon are to be allowed their hundreds of wives, then certainly poor Queen Draupadi of the Hindoos may set up a just claim to her five husbands.

I must here enter my most vigorous protest against a most pernicious theory of interpretation, which vast numbers of otherwise good men apply to the Old Testament. They assume that the Old Testament is to be read and interpreted wholly in the light of the New. They read the Psalms of David from a spiritual stand-point; and they fancy they see lessons for themselves, in prosecuting spiritual conquests, in the great wars of Joshua. They claim that the New Testament does not supersede the Old—and here I must say they are right—but that it illumines it, throws its spirit into it, and makes the Bible *one book*. Now the candid reader can easily see to what extremities such teaching must lead. If this wild kind of interpretation is persisted in, there is great reason to fear that not only polyandry, but polygamy also, will be utterly uprooted from the church of Christ. The tears, and woes, and sacrifices, which this will entail on thousands of happy households, may be imagined, but will never be adequately described by pen or pencil. Let these extremists pause before they let loose a deluge of woe on the church.

I write from India, but my brethren in China have a common interest in this question. We of India and you of China will soon meet on common ground. Already we have climbed the great Himalayas, and are knocking at the gates of snow which shut us out from your western borders. Soon we will push through, and meet you on your westward march. You will then have to face the sad trouble which now meets us. You will have to apply the policy which you adopt in dealing with polygamy to this precisely similar institution of polyandry. Permit me, though a stranger, to urge you to adopt a policy which you can retain through all your great career. Be consistent; show the same consideration to the devoted husbands which you grant to the loving wives; and you will earn the reputation of being consistent, far-seeing men.

ODDN, September, 1869.

## POSITIVISM.

BY REV. M. J. KNOWLTON.

As Positivists condemn all missionary operations as being "wasted efforts to replace one superstition with another," perhaps the accompanying article cut from the *North China Daily News*, if you have space for it in the RECORDER, may be read with some interest by missionaries.

The foot-note by the editor calls for some notice. He asserts that "Comte went mad after his wife's death, and stultified his original principles," thus intimating that Comte's "Religion of Humanity" was the result of his insanity. But what are the facts? In 1824 and 1825 Comte first propounded some of the principles of his philosophy, in a series of essays published in the *Producteur*. In 1825 he was united to his first wife, though such was his intense hatred to Christianity that he would not have his marriage solemnized with any religious ceremony. Early in 1826, Comte commenced a course of "seventy-two lectures," (as he announced it,) on his *System of Philosophy*, before a select audience. After the third lecture, in April, 1826, he was seized with an acute attack of insanity, which continued several months. As soon as his malady abated, and he felt himself able, he proceeded to the prosecution of his great task; and in 1830 he published the first volume of the *Course of Positive Philosophy*. The sixth volume, completing the series, appeared in 1842. This year he separated from his first wife, with whom for years he had "quarreled frequently and violently." In 1844 he met with Madam Clotilde de Vaux, whose husband had been sentenced to the galleys for life. The effect was like that of a southern June breeze coming in contact with an iceberg. The frigid old philosopher began to melt. For twenty years he had confined his mind rigidly to mathematical formularies and strictly scientific deductions. Every thing in the universe that could not be put into the hopper of his mathematical

and scientific tread-mill, and be ground out to his satisfaction, was dogmatically ignored as unworthy of notice, or even as actually not having an existence. Thus he discarded the existence of operating forces in the natural world, and active spirits in the moral. So far did he carry this hallucination—this great fallacy that physical science embraces everything, which runs through his whole system—that he could look abroad upon the earth, and up to the heavens, and unblushingly say with "the fool," "No God." Love, sentiment, spirituality, devotion, religion, all not being subject to scientific and mathematical laws, were discarded. But the lovely and "spiritual" Clotilde awakened feelings and sentiments in his frosty and shriveled soul that he had not "dreamed of in his philosophy." These were deepened and greatly intensified by the death of the object of his affection, after he had enjoyed her society but one brief year. "It is but a step from the sublime to the ridiculous." The philosophic atheist is now a devoted idolater. The haughty rejecter of all religions is now a religious devotee. This was very natural; the very nature of the soul demands an object of worship—a religion. M. Comte's newly awakened sentiment broke the bars of his narrow and defective philosophy. But there is no proof that he "went mad after his wife's death." His madness, as we have seen, occurred 19 years before her death, and four years before the publication of the 1st vol. of his *Positive Philosophy*, while in the very midst of the mental throes that originated, elaborated, and gave form to his system. The only circumstance that seemed to give countenance to the charge of insanity after his wife's death was the penning of certain angry expressions in a letter to Mr. J. S. Mill, because the pecuniary aid kindly secured by Mr. Mill for his support during one year was not continued to him. But this could not consistently be construed into a proof of any new attack of madness; for it is notorious that from his youth he had violently quarrelled with every one with whom he came into in-



timate contact—with his parents, his wife, with Casimir Perier when he had been his private secretary but three weeks, with Saint Simon to whom he was greatly indebted for the early moulding of his philosophic views, with his literary associates, and with the Ecole Polytechnique, from which he was finally dismissed, and thus lost his means of living.

If any disadvantage arose from his malady, the Course of Positive Philosophy, written immediately after his attack, had the full effect of it; while his Religion of Humanity was written long after, and constituted the work of the mature powers of his mind, as well as the grand result of his whole scheme.

Again, it is asserted that "Comte's Religion of Humanity has no followers in England." To refute this assertion, it is sufficient to name Dr. Bridges and Mr. Richard Congreve, who adopt the whole system, including the Religion of Humanity; and even Mr. Geo. H. Lewes admits that the "transition," to religion, "was inevitable," and that the system "was in all its chief functions identical with a religion."

Next, we are enlightened respecting the views of English Positivists. "We do not necessarily disbelieve the supernatural, but circumstances compel us to ignore it." Those must be very peculiar "circumstances" that "compel" them, in the midst of the multifarious marks of wisdom and design in nature, to ignore the existence of a designer, and even to ignore the existence of their own spirits, the seal of those mental powers upon which they so much pride themselves.

But they say, "The *onus probandi* lies on those who assert the existence of the supernatural." With as much propriety might they gaze upon a massive, complicated, and beautiful architectural structure, and demand proof that it had an architect; or examine a masterpiece of art, and demand proof that it was the work of an artist; or watch the movement of a magnificent steamship, and demand proof that her engine is under the control of an engineer.

Again say they, "We are content with what we positively know to be true." Do Positivists "positively know it to be true" that the material universe was produced and is regulated and controlled by a "great law of evolution," that mathematical and scientific principles or laws will account for the existence of all things, and for all the phenomena observable in the universe of matter and mind? Do they "positively know it to be true" that what cannot be observed, classified, and generalized—in a word reduced to a physical science by man's limited powers—are not realities, have no real existence? Do they "positively know it to be true" that human knowledge is necessarily confined to the narrow range of tangible objective facts and their order—to sensible phenomena and their laws—simply because physical science is thus confined? Are they "content to positively know" the order or law of certain external facts and phenomena, and yet to ignore their internal causes and forces, which are in the very nature of the case necessarily implied; and ignore even the powers of their own spirits or minds which alone can take cognizance of the facts and phenomena, and ascertain their laws, and which are able also to suspend or set aside at will a law or class of laws, by bringing another law or class of laws to bear upon them? Or are they "content" to receive the teachings of the most reckless, arrogant and dogmatic of teachers, and adopt Comte's grand fallacy, that physical science embraces everything in the universe; and then believingly follow him in his mad attempt to bring the universe within the sphere of physical science, and in order to appear to succeed in the absurd attempt, to conveniently ignore or deny the existence of whatever cannot thus be brought in, or at least to assume that whatever is beyond the sphere of physical science is also beyond the sphere of human knowledge?

These notes are already more extended than I at first intended, and I will only add that in Comte's "Course of

Positive Philosophy" we have an elaborate exposition of the *philosophy of atheism*, and in his "Religion of Humanity" we have the *philosophy of idolatry*. In both his system of philosophy and in his life, we see the intimate relation between atheism and idolatry, and that the latter easily flows from the former. In China we have millions of examples of a similar mingling of atheism with idolatry in the same individual. The mass of the more intelligent literary men in China are Positivists, atheists, and idolaters, much after the Comtean school. They have a "law of evolution" which produced and continually reproduces, and changes and regulates, all things in heaven and in earth, visible and invisible, whether physical, spiritual, or moral; a "law" which discards an intelligent Cause, a mind-and-will power, from the universe. They have also the worship of Cosmos, ("Heaven and Earth,") of parents, wife, ancestors, and herogods. Comte and many with him, by discarding the idea of Deity (monotheism) as a superstition, and confining themselves to phenomena and their laws, suppose they are making great progress, and are in advance of their age, while in fact, by comparing their boasted "progress" with the philosophy of the Chinese and of every idolatrous heathen nation, we find that they have been retrogressing into the atheism and idolatrous hero-worship of heathenism. Hence there is a sense in which the writings of Comte may be of much use to missionaries in heathen lands. By studying his works they will be able to get a much deeper and clearer insight into the philosophy of atheism, idolatry, and heathenism, as they have prevailed in various countries and ages, than perhaps from any other writings.

NINGPO, Dec. 6th, 1869.

To the Editor of the North-China Daily News:—

DEAR SIR,—I notice in your issue of March 8th, in a letter signed "Positivist," the following sentence, "Men of science not unfrequently display an intolerance of intolerance, similar in kind to the very bigotry they so loudly depise, and while we condemn the wasted efforts of missionaries and their supporters to replace

one superstition with another, it is our duty quietly to leave to the spread of education the inevitable overthrow of superstition of every kind, without directly attacking the faiths to which so many good people of all races still cling."

My object in noticing this remarkable passage is not to combat the intimation that Christianity is a "superstition" to pass away with other superstitions, nor the assertion that the efforts of missionaries and their supporters are "wasted;" but simply to remind "Positivist" that "those living in glass houses should be careful how they throw stones," and refer to an illustration of the sort of religion afforded us by the deductions of science.

In the domain of scientific deduction and generalization, M. Auguste Comte sits acknowledged (by many able thinkers of the present day) king. Yet facts show that the supreme lawgiver and sovereign pontiff of Positivism was one of the most superstitious of men. This, too, at the very time when he was bringing his system of philosophy to the highest point of perfection of which he was capable. At this time, as his biographers inform us, he spent two hours daily in chanting prayers and praises to his deceased wife, or rather concubine, and paid his devotions every Wednesday at her tomb. His invocations and eulogies to her, he even wrote down and published. "Every day he prayed to her, and invoked her continual assistance." (Lewes, p. 581.) She was, in his view, "transformed" at her death into a goddess—the Goddess of Humanity; and he worshipped her, and supplicated her aid, with all the superstitious devotion that a heathen ever paid to his idol.

Nor was this a mere ebullition of passion for his wife, nor was it caused, as his disciple M. Littré has intimated, by a recurrence of his old malady—insanity. It was a part of his philosophy, and accorded perfectly with his principles. Discarding from the universe the existence of a creating and overruling deity, he deified humanity—man. Like the Chinese, he also deified *cosmos*, which he designated the "Great Being," and the race of man he designated the "Great Fetish." "Humanity" was his great god—"The Supreme." Man is the "apex of the animal series," the whole having been evolved from nature—the highest of scientific processes. (What a help it would have been to Comte in developing his system, if he had only been acquainted with the ancient and revered Chinese science of the *Jing* and the *Yang*!) From these fundamental ideas, the great philosopher elaborated his system of the "Religion of Humanity." Some of his admiring disciples have endeavoured to sever his system of Religion from the mere philosophic portion of Positivism; but this would evidently do violence to its founder's most cherished views, and destroy the completeness and symmetry of his grand aim and plan. "This polity," says Mr. Lewes, "did not at first wear the aspect of religion, but the transition was inevitable. A doctrine which furnished an explanation of the world, of man, and of society;

which renovated education and organized social relations, above all, which established a spiritual power, was in all its chief functions identical with a religion."

The superstition and glaring idolatry of the "Religion of Humanity," as elaborated by Comte, are apparent upon its very face.

Personal worship is to be paid three times a day to the "Guardian Angels of the family," viz., the mother, the wife, and daughter, who represent "the three natural modes of human continuity—the past, the present, and the future," and constitute the "highest representatives of Humanity." Each day in the year has also its special saint of Humanity for commemoration and worship. The daily morning season of prayer should continue an hour, and the other two prayers should occupy about half an hour each. Had M. Comte visited China, he would have found his plan of worship improved upon, by extending it to a long line of ancestors both male and female, with the important addition of burning tinsel or mock-money, paper clothes, paper sedans, horses and boats, for their special use, and feasts spread for their special entertainment. He, no doubt, would have done what his disciples have—blamed missionaries for preaching against Chinese ancestral worship, though it consists in a medley of superstition, idolatry, necromancy, and demonolatry. (See Rev. M. T. Yates' Lecture on Ancestral Worship and Fung Shuy.)

Next, we have in Comte's system, domestic worship embodied in the "seven sacraments" called Presentation at birth; Initiation at the age of fourteen; Destination, or choice of a profession, at twenty-eight; Marriage also at twenty-eight; Maturity at the age of forty-two; Retirement at sixty-three; Transformation at death; and Incorporation, or rather deification, seven years after death, that is, if the Priesthood of Positivism pronounces for Incorporation, when "the sanctified remains are transferred, with the due pomp, from the common burial-place of the city to the permanent resting-place in the sacred wood that surrounds the Temple of Humanity."

The public worship is to be performed at the Temple of Humanity, which in every part of the world is to face towards Paris! The symbol of the Positivist Deity is there erected, which consists of a statue of "a woman of the age of thirty with her son in her arms." On either hand are arranged, like the Lohan in a Buddhist temple, the statues of 365, one for each day in the year, of the world's benefactors, representatives of Humanity, to whom also divine honors and worship are to be paid. These answer to the ancient *dii minores* or lesser gods. For the weeks and months, there are the "most illustrious heroes of Humanity," the *dii majores*. "Moses" begins the year, "Bichat" ends it, and included among the number are Confucius, Mahomet, and Voltaire, though Christ was too obscure and uninfluential a hero of Humanity to be included! To the Temple of Humanity the Positivist worshippers are to proceed in

solemn procession, bearing banners, on one side of which on a white back-ground is a painting of the Goddess of Humanity, and on the reverse side upon a green back-ground is written the "Sacred formula of Positivism—Love, Order, and Progress." As the worshippers enter the presence of "the holy image," instead of making the cross, each is to touch the three chief cerebral organs, those of love, order, and progress; then, with hands raised and eyes shut, he will offer before the idol the following ejaculatory prayer—"Love as our principle; order as our basis; progress as our end."

In addition to private, social, and public worship, are various "festivals in honor of all the great epochs and characteristics of human life and history—marriage, paternity, the filial relations, the fraternal relations, women, the priesthood, the patriciate, the proletarial, fetichism, polytheism, monotheism, and festival of the dead."

Such is a brief outline of the Positivist's Religion of Humanity, which has been not inaptly defined as "a combination of all the worst features of priestcraft and of superstition."—(Ed. Review, p. 355, Apr. 1863.)

If such is to be the nature of "the inevitable overthrow of superstition," which "the spread of education" and Positivism are to bring about, then may a kind Providence deliver us!

If Positivism is less obnoxious to the charge of "superstition" (I will not say than Christianity) than the systems of religion existing in China, or even than the most superstitious religions of the most degraded heathen lands, it is not apparent to a

#### MISSIONARY.

Ningpo, 19th March 1869.

\*.\* Our correspondent seems raising up a giant for the purpose of destroying it. Every one knows that Comte went mad after his wife's death, and stultified his original principles; and should know equally well that Comte's "Religion of Humanity" has no followers in England. English Positivists simply say, "We do not necessarily disbelieve the supernatural, but circumstances compel us to ignore it. The 'onus probandi' lies on those who assert its existence: we are content with what we positively know to be true."—[Foot-note by the editor of the *N. C. Daily News*.

#### A TRIP TO KIEN-NING.

[The following narrative may be rather out of the usual style of articles for this journal; but we think our readers will enjoy its perusal. Its author is one of the youngest old men with whom we are acquainted;

and knows how to put up with the inconveniences of travel in China, and to make the best of all circumstances.—ED. RECORDER.]

MY DEAR EDITOR:—As you seem to think that a little narrative of our trip to Ku-cheng

古田 and beyond might be interesting to some of your readers, and as my time just now is worth about as much as an Indian's, I have concluded to comply, though if the weather should come off warm, I fear my pen might be taken with its constitutional foolish diarrhea, and lengthen out the story too far; but you know how to use scissors.

The way of it was this. On the evening of the 11th February, I called at brother S. L. B.'s, which is a very good place to go to, when a person is in the state of nervous excitement and no-where-to-stay-iveness I was in at the time. In the course of conversation, he remarked, "You had better go with me to Ku-cheng; it will do you good." I thought it would take too much time. In the morning he spoke again, and I told him I would see U. S. about it. I saw him; he said it would do me good, and I would be better fitted for my arduous duties. I immediately called at the Treasury for funds, and set the Prof. of Cookery to get my pipes in order, and Prof. Ling to get my plunder and himself ready.

At 1 o'clock we were on the bund, and the mission boat ready. Directly Mr. C. came in another boat, we concluded to put the boatman's wife and children, with the baggage, on the other boat, as we could make noise enough for one.

Then we launched forth on the placid Min. Arriving near the head of the island, we got ashore to walk, and passed one or two villages among the trees. As we passed along, one remarked to another, "There goes an old foreign devil." The wind springing up, we got aboard, and turned with the river more northerly. In an hour or two, the wind falling, we went ashore, and walked a long distance through orchards of olive, orange and plum trees. Passed a gentleman's house, where Mr. W. and myself called four years before, and had quite a preach. We also came across an immense banyan, measuring about 45 feet in circumference, and which was like half a dozen trees grown into one, and spreading out immensely. We soon after went on board, and it getting towards sundown, we concluded to look at the contents of the chow-chow baskets. Here Professor Ling made himself conspicuous in putting the table in order, and setting on what he could find; and we made a fine meal upon roast turkey—the first I had eaten of

in the Flowery Kingdom. Friend C. manifested his dislike to the plum jam, by putting as much as he could under his jacket. After the table was cleared, we, as all who feel their dependence on Him who holds the winds in his fist and rules the waves, attended evening prayers. The Professor then assisted in putting our bed in order. There was no danger of falling out, as it covered the length and breadth of the cabin floor. After we had talked all we could, we doused the glim, and went off into the land of Nod.

Thursday, 13th.—We arose at light, found that the wind had been high, and the boatmen had let go their anchors, and lain by till towards morning. We dressed, and had prayers and breakfast, while under sail. Coming to a fine piece of level land, we went on shore to walk, in a fine farming country. Passed a village, and brother B. distributed some tracts, which they seemed very glad to get. Coming to where the mountains came to the water, we went down to the shore to go on board. Here we found two freight-boats, one sunk, and the other tied up. They were owned by one family, and in company, as is very common on the river, for mutual protection. In the high wind in the night they had run afoul. One was stove and sunk, the freight salt lost; and there lay six men drowned. We gave their friends some money to help get coffins, and with words of sympathy left them. This part of the river, as indeed the whole of it, is a feast to the eye. High mountains flank it on both sides, of all imaginable shapes; often rocks rise almost perpendicular to a great height from the water; then a little interval, with a village embowered by fruit and other trees; the mountains covered with pines, here and there, patches of tallow trees, ravines terraced on each side, a little stream rushing down in waterfalls, occasionally a mill or an arched stone bridge, the stream so tortuous you can scarcely see a mile ahead, and in that distance, you will often count 30 or 40 sail of boats, going in both directions, performing a very lively dance. The amount of business done by these boats is extraordinary. They are from 25 to 60 tons burthen, and bring down, besides teas, oils, paper, coal, wood, and a hundred products unknown and unnamable to outside barbarians. We got along very finely, attended to the wants of the inner man, as well as feasting the eye with the constantly varying scenery, and could say with the sainted Heber, "Every prospect pleases, and only man is vile." Passed many large villages, and on a beautiful hill found a very fine pagoda. Back of the hill, and hidden by it, is a district city, Min-chiang 閩清, where the mission has a station,

and Bro. B. sent in by a boat a large bundle of books. Went on, and arrived at Chwi-kau 水口 about 8 o'clock. Bro. B. went ashore to see about coolies and chairs for the morning, and found two that had come down from Ku-cheng that day. They thought they had us in a tight place, and of course asked great prices, which we were unwilling to give. Had a fine night's rest at anchor, up early, and attended to all the duties, and prepared for travel. This place is a village of great business, built on the side of three or four hills, with deep ravines between them. All boats going up or down have to stop and report to the rascally custom house; those bound up the rapids pack away their sails and masts in warehouses; those bound down take theirs on board; all have to leave some cash. The coolies got their loads of baggage made up, and started on their way with Ling, with my private effects, to over-see them. We went up to the tavern to see about the chairs. They were crank in price. Bro. B. made them a fair offer, and then we started on the road, to foot it. After going about five li, we came to a rest-house at the top of a fine hill. Here were the coolies, smoking their pipes. Directly we spied the bearers, with their chairs on their backs, pulling after us. They came up, and were willing to accept the offer; but Bro. B. told them we had walked so far he should out them 100 cash. So they fixed up their chairs, and I was to ride all the way if I liked, but walk down hill if I chose. B. and C. were to "ride and tie," as they say in our Western States, when there is but one horse between two persons. We passed down into a fine cultivated valley, mostly in wheat, and over a fine rolling country, and finally came out on the bank of Ku-cheng river, a small but very rapid and angry torrent. Passed along the south bank, came to a covered bridge, of four spans, and about 300 feet long, looking very homelike. We entered at the side, the end being occupied by a row of senseless idols. We stopped here to rest the coolies, and while resting, a boy came and told us there were two gentlemen in a house on the other side. We followed, and found they were acquaintances from the city, who had walked up from the village. They excused themselves from treating us, as they were nearly out, for which we were glad. After a little talk, we started on up the left bank. The hills came down to the road, sometimes covered with pines. In some places, camphor seemed to predominate. The scenery was very wild. On the other side the rocks were almost perpendicular, and very high, but almost covered with pines

or bamboos, and occasionally a fine palm crowned with a tuft of palms, spread out to the heavens. We stopped at a little ravine, and lunched. Passed over a beautiful stone bridge, of three arches, and well covered. Came to a village, and the head cooly said it was the best place to stop. So we put up at the "Metropolitan." Well, did you ever stop at a first rate hotel? Let me describe this. You enter the door, and the first impression is that you have made a mistake, and got into a blacksmith's shop. The floor is solid ground. Before you is the table de hote, over head the rafters, at the right hand a large furnace or forge. The wood work is painted with smoke. A few feet back is a gallery, which is reached by mill stairs. We took the gallery as our private room, which had about a dozen beds. By the time we were ready, our dinner was ready, and on the bed, as we had no table. We despatched it with good appetites, and by the time we got through prayers, the table below was cleared, and Bro. B., as his habit is, and a most excellent one, went down with a light, sat down at the table de hote, and opened his Testament, and began to preach Jesus and the resurrection. The table was crowded two tiers, and all were very much interested, and had a thousand questions to ask. After spending an hour or more very pleasantly, we came up, and after a short conversation, we went under, but could not fill all the beds.

Saturday, 15. Arose early, and after all the duties of the morning were done, started on our way. For the first stage the scenery was very wild. The mountains on both sides of the stream seemed to be covered with the primeval forest. The trees were very large. Some of the camphors and pines were from five to seven feet in diameter. We stopped at a little village; called Dragon's Breath. As there is a waterfall here which continually throws up its spray, the people say the dragon is in the water, and the spray is his breath, and that he swallows everything that goes over the fall. There is a pavilion here dedicated to the dragon—"that old serpent, the devil," who reigns in the hearts of the people, and blinds their eyes. Here also travellers may see, early in the morning, the relatives of the Darwins, in all their primitive loveliness and innocence, frolicking on the rocks, and taking their morning bath. They seem to be less progressive than the Chinese who have intruded upon their domain. They even scout the use of clothes, as a modern invention of degraded men, who have fallen from their original purity, and have taken this mode of hiding their shame. I verily believe that if the Professor and his friends should call on them

and claim relationship, they would set out them as a set of the veriest humbugs, who had lost the image of their Maker, and wanted to get into decent company, by claiming relationship; and would turn their backs on them with contempt, and flee to their strong holds to protect themselves from the contamination. Passing on, we came to a better region. There was more level country between us and the water, and it was cultivated. Many of the hills were planted with the tea-oil plant, so called from its resemblance to the tea plant and the flower also. It is cultivated for the fruit, which it bears in great abundance. The nut is about the size of a filbert. They yield a fine oil, used by the people both in cooking and for light. The plant grows about 6 or 7 feet high, and is very bushy. At a distance, they appear like patches of our red currants. At the next place we stopped at, there was an oil mill, where they were pressing the oil from these nuts. As the method is very simple and primitive, I will describe it. There is in the back part an oven, where the nuts are spread to dry thoroughly. When dry they are taken to another room, where there is a row of large stone mortars set even with the floor. Over these are large stone hammers, attached to long levers, extending outside the building. These are worked by an over-shot water-wheel, supplied by a rivelet from the hill, though a large bamboo. The shaft of the wheel extends along the side of the house, and pins are morticed into it. As it turns, it lifts the hammers, and lets them fall into the mortars, and in time grinds the nuts to powder. The meal is taken to another place, put into bands made of straw, steamed in a kettle over a furnace of coals, put into the press, and by a hand lever the oil pressed out. These mills are used to make all the different oils produced here. Passing along we found other oil trees, which I may mention hereafter. In some places on the other side, the rocks made perpendicular walls to the river, with the tops covered with fine patches of pines and other trees, and giant bamboos, with their feathery tops waving in the wind. Sometimes a sprinkling of chestnuts or palms added to the beauty of the scene. The lowlands were covered with wheat or the vegetable oil plant—the green, the other bright yellow—giving a fine variety. Along towards noon, the river turned away from us with a square bend, and for a long distance it was very swift, with rapids as white as soap suds. Finally it passed out of view, and we saw no more of it until we reached Ku-cheng, where it was as placid and quiet as a May morning. After passing over low grounds for a long distance, and through villages, we tugged up a long hill—at least

my bearers did. Arrived at a pavilion, and the city of Ku-cheng burst on our view in the distance, like a palace of ivory in a setting of emerald. Passing down the hill and over a mile or two of lowland, we entered the city gate, and reached the mission station about 2 o'clock, just in time to save a shower bath. The people seemed very glad to see us—so glad that they would hardly let us get into the house, where we were warmly received by the brethren, who shook their fists at us very kindly. Well, as it is Saturday afternoon, I will sign myself

Your most wordy friend,

U. S. M.

FOOCHOW, Dec. 13th, 1869.

(To be continued.)

## THE NEW TREATY BETWEEN THE UNITED STATES AND CHINA.

### PROCLAMATION.

*Whereas*, certain Additional Articles to the Treaty now in force between the United States of America and the Ta Tsing Empire, signed at Tientsin, June 18th, 1858, were negotiated and signed by the Plenipotentiaries of those nations at Washington on the 28th day of July, 1868; and which additional articles have been ratified by the President of the United States, by and with the advice and consent of the Senate thereof, and by the Emperor of China; and the said Ratifications have this day been duly exchanged:—

Therefore, be it known that these eight Additional Articles, being of the same force and effect as the original Treaty, are now published for the general information and guidance of all whom it may concern; and I hereby call upon all citizens of the United States residing in or visiting this Empire, to regard them as equally valid, and thereby promote the amicable relations now existing between the two nations.



Given under my Hand and Seal of Office at the Legation of the United States in PEKING, this twenty-third day of November, A. D. eighteen hundred and sixty-nine, and of the Independence of the United States, the ninety-fourth.

S. WELLS WILLIAMS,

*Chargé d'Affaires ad interim  
of the United States.*

ADDITIONAL ARTICLES TO THE TREATY BETWEEN THE UNITED STATES OF AMERICA AND THE TA TSING EMPIRE, OF 18th OF JUNE, 1868.

WHEREAS, since the conclusion of the treaty between the United States of America and the Ta Tsing Empire (China) of the 18th of June, 1868, circumstances have arisen showing the necessity of additional articles thereto; the President of the United States and the August Sovereign of the Ta Tsing Empire have named for their Plenipotentiaries to wit the President of the United States of America, WILLIAM H. SEWARD, Secretary of State; and His Majesty the Emperor of China ANSON BURLINGAME, accredited as his Envoy Extraordinary and Minister Plenipotentiary, and CHIH-KANG, and SUN-CHIA-KU, of the second Chinese rank, associated high Envoys and Ministers of his said Majesty; and the said Plenipotentiaries, after having exchanged their full powers, found to be in due and proper form, have agreed upon the following articles:—

ART. I.

His Majesty the Emperor of China, being of the opinion that in making concessions to the citizens or subjects of foreign powers, of the privilege of residing on certain tracts of land, or resorting to certain waters of that Empire, for purposes of trade, he has by no means relinquished his right of eminent domain or dominion over the said lands and waters, hereby agrees that no such concession or grant shall be construed to give to any power or party, which may be at war with or hostile to the United States, the right to attack the citizens of the United States, or their property, within the said lands or waters: And the United States, for themselves, hereby agree to abstain from offensively attacking the citizens or subjects of any power or party, or their property, with which they may at war, on any such tract of land or waters of the said Empire. But nothing in this article shall be construed to prevent the United

States from resisting an attack by any hostile power or party upon their citizens or their property.

It is further agreed that if any right or interest in any tract of land in China has been, or shall hereafter be granted by the Government of China to the United States or their citizens for purposes of trade or commerce,—that grant shall in no event be construed to divest the Chinese Authorities of their right of jurisdiction over persons and property within said tract of land except so far as the right may have been expressly relinquished by treaty.

ART. II.

The United States of America and His Majesty the Emperor of China, believing that the safety and prosperity of commerce will thereby best be promoted, agree that any privilege or immunity in respect to trade or navigation within the Chinese Dominions which may not have been stipulated for by treaty, shall be subject to the discretion of the Chinese Government, and may be regulated by it accordingly, but not in a manner or spirit incompatible with the Treaty Stipulations of the parties.

ART. III.

The Emperor of China shall have the right to appoint Consuls at ports of the United States, who shall enjoy the same privileges and immunities as those which are enjoyed by public law and treaty in the United States by the Consuls of Great Britain and Russia or either of them.

ART. IV.

The 29th article of the Treaty of the 18th of June, 1868, having stipulated for the exemption of Christian citizens of the United States and Chinese Converts from persecution in China on account of their faith; it is further agreed that citizens of the United States in China of every religious persuasion, and Chinese subjects in the United States, shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country. Cemeteries for sepulture of the dead, of whatever nativity or nationality, shall be held in respect and free from disturbance or profanation.

ART. V.

The United States of America and the Emperor of China, cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration of their citizens and subjects respectively from the one country to the other for the purposes of curiosity, of trade, or as permanent residents. The high Contracting Parties therefore, join in reprobating any other than an entirely voluntary emigration for these purposes. They consequently agree to pass laws, making it a penal offense for a citizen of the United States, or a Chinese subject, to take Chinese subjects either

to the United States or to any other foreign country, without their free and voluntary consent respectively.

#### ART. VI.

Citizens of the United States visiting or residing in China, shall enjoy the same privileges, immunities, or exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation. And, reciprocally, Chinese subjects visiting or residing in the United States, shall enjoy the same privileges, immunities, and exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation. But nothing herein contained shall be held to confer naturalization upon citizens of the United States in China, nor upon the subjects of China in the United States.

#### ART. VII.

Citizens of the United States shall enjoy all the privileges of the public educational institutions under the control of the Government of China; and reciprocally Chinese subjects shall enjoy all the privileges of the public educational institutions under the control of the Government of the United States, which are enjoyed in the respective countries by the citizens or subjects of the most favored nation. The citizens of the United States may freely establish and maintain schools within the Empire of China at those places where foreigners are by treaty permitted to reside; and reciprocally, the Chinese subjects may enjoy the same privileges and immunities in the United States.

#### ART. VIII.

The United States, always disclaiming and discouraging all practices of unnecessary dictation and intervention by one nation in the affairs or domestic administration of another, do hereby freely disclaim and disavow any intention or right to intervene in the domestic administration of China in regard to the construction of railroads, telegraphs, or other material internal improvements. On the other hand His Majesty the Emperor of China, reserves to himself the right to decide the time and manner and circumstances of introducing such improvements within his dominions. With this mutual understanding it is agreed by the contracting parties that, if at any time hereafter, his Imperial Majesty shall determine to construct, or cause to be constructed, works of the character mentioned, within the Empire, and shall make application to the United States, or any other Western power for facilities to carry out that policy, the United States will in that case designate or authorize suitable Engineers to be employed by the Chinese Government, and will recommend to other nations an equal compliance with such applications: the Chinese Government in that case protecting such Engineers in their persons and property, and paying them a reasonable compensation for their services.

In faith whereof, the respective Plenipotentiaries have signed this treaty and thereto affixed the seals of their arms.

Done at Washington, the 29th day of July, in the year of Our Lord one thousand eight hundred and sixty-eight.

(Signed)	WILLIAM H. SEWARD,
"	ANSON BURLINGAME,
L. S.	CHIH-KANG,
"	SUN CHIA-KU.

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## CORRESPONDENCE.

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### SMALL FEET.

TO THE EDITOR OF THE CHINESE RECORDER:—

The subject of "Small Feet" has already occupied a place in several number of the RECORDER; but still, considering the importance of the matter, further discussion may not be thought out of place. The paper by Dr. Dudgeon, which appeared in the September and October numbers, contained a lengthy and valuable history of the practice from the beginning; and of course, coming from the pen of a physician, discussed the subject chiefly from a medical standpoint. The Dr.'s conclusion, as given on p. 131, is to my own mind the most correct that can be arrived at; for, in the present state of the church in China, legislation cannot be brought by missionaries to bear upon the matter without detriment to the cause of missions. Dr. Kerr however does not agree with this view, and in his article which appeared in the November number of the RECORDER condemns Dr. Dudgeon's conclusion so strongly, and lays down his own views so dogmatically, that we would imagine he *must* have truth on his side. I think, however, that exception may be taken to most of the reasons which he brings forward to support his side of the question; and I will endeavour briefly to show where I think he errs.

Reasons 1 and 2 I will not touch upon, as I am not a medical man, further than to say that I think the charge of this custom taking away "much from the enjoyment of life" is somewhat overdrawn. Here in Hangchow the majority of women are small-footed,

and certainly do not appear to be so wretchedly situated as the Dr. makes them to be. One thing is very certain, the binding of the feet does not prevent them from indulging in that peculiarly feminine failing, "gadding about" to learn the latest gossip.

Reason 3 I scarcely comprehend, unless the obstacle mentioned be the inability to walk to church or the place of worship. If this be the case, I think it is sufficiently met by saying that while in a state of heathenism small-footed women constantly go 15 and 16 li, in order to pay their devotions at a favourite temple, and walk back again the same day. Surely, what was no obstacle in the way of their attending to the worship of idols can scarcely be brought forward as a hindrance in the way of their attending to the worship of God.

In Reason 4, the Dr. has thrown a shaft which is not unlikely to rebound, and strike somewhat near home. How many of our western fashions and customs have been established and fostered by pride—yea, and lust too, in some instances! What originated and fostered the fashion of low-necked dresses for balls and parties? What originated the crinoline, chignons, and many other things which Western nations receive and hold? It may be said, indeed has been said by "F." in one of your numbers, that Western customs ought not to be brought forward in such an argument. Granted; but still I think they may be brought forward to shew the injustice of making a more stringent law for incipient Chinese Christians than is imposed upon the highly endowed and matured Christians of the West.

Reason 5 combats the custom on the ground of its conformity with the world, and is supported by the precept in Rom. 12: 2. This precept is doubtless clear enough; but will Dr. Kerr undertake to show what the phrase "the world" means? Till he does this, his reason drawn from it does not carry much weight. Cowper's humorous poem on the renouncing of the world clearly shows the indefiniteness of the

phrase. In things essential to salvation, this indefiniteness in a measure vanishes, because we are careful to keep far on the right side of the line; but in non-essentials it still remains, and will always remain. But to show the real value of this argument drawn from Rom. 12: 2, I will adduce another passage, written by the same apostle, in equally clear terms with the one under consideration. In 1st Cor. 11: 14, St. Paul says, "Doth not nature itself teach you that if a man have long hair, it is a shame unto him?" Here we have a passage of Scripture condemning the practice of men wearing long hair, but what missionary on the strength of this passage has ever thought of ordering the Chinese male Christians to forego their long and beautifully plaited queue, reaching in many cases down to the heels? And yet an argument drawn from their words would be as strong against the queue of the men, as the argument drawn from Rom. 12: 2 is against the small feet of the women. So that the practice must be condemned on other grounds than that of its conformity to the world. At the close of this reason, the Dr. says that Christ's followers are "a peculiar people." Doubtless; but let us not be *too* peculiar.

Reason 6 combats the practice on the ground of its being unnatural. This is doubtless the case in a measure, but the strong language used in working out the argument to my mind proves too much. The same reasoning, if carried out, would prove God to be the author of a custom which is essentially wrong; or to use the Dr.'s own words, which "is abhorrent to the better feelings of our nature, and at variance with all the precepts of our religion. The Dr. assumes, as the starting point, that God has implanted within us a kind of inherent principle prompting us to preserve our bodies entire, and that any deviation from that principle in the shape of mutilation of the body is sinful. Now, it is undeniable that circumcision is a mutilation of the body; therefore circumcision is a sinful act; and the conclusion arrived at is that God commanded His ancient people to keep up an institution which involved

a sinful act, and which necessitated their constant violation of a principle implanted within them by God himself. Such a conclusion is *abhorrent* to our notions of God, and His dealings with the children of men, and would doubtless be repudiated by the Dr.; but, with his strong language, I do not see how he can escape it.

In the above remarks, I have taken neither the affirmative nor the negative side of the question; but have simply tried to shew that the reasons given by Dr. Kerr in support of his view will not hold good; and therefore, if the practice is to be successfully opposed, it must be on other grounds than those advanced. My own view of the matter is that it need neither be opposed nor defended, but just left to the consciences of the Chinese Christians. If the gospel has any power over them, it will surely enable them to forego all practices which are "abhorrent to the better feelings of our nature;" and if it has no power, no influence over them, then making the unbinding of the feet a *sine qua non* to entering mission schools will in my opinion only defeat its own end, for it will elevate non-essentials to the detriment of true essentials. A Christian mother in this city has already set a good example by her determination to allow the feet of her two girls to grow to their natural size. This is as it should be. Let the Chinese take the initiative, and let not the foreign missionary make any stringent rule on the subject; for I feel convinced that such a course would not promote our object at all.

H. G.

HANGCHOW, Nov., 1869.

### PHYSIOLOGY IN THE HANKOW HOSPITAL REPORT.

TO THE EDITOR OF THE CHINESE RECORDER:—

The reviewer of the Fifth Hankow Hospital Report in the *North China Herald*, of the 5th October last, says, "The whole report is *pregnant with ideas* which we almost regret are not more fully elaborated. We have really reason to thank the writer for much *discursive* thought and fact." All who have had the pleasure of reading the Report

must join in this regret. As the writer is a frequent and valuable contributor to your pages, I am sure you can have no objection to, and your numerous readers will certainly peruse with pleasure, a more full elaboration and exhaustion, with the proofs and explanations, of some of the topics touched upon. The nature of the subjects and their general and interesting character warrant their introduction into the pages of your journal. It is sufficient, at present, to indicate the passages in the Report upon which we seek more light. The italics, with two exceptions, are mine.

The writer says, "The vegetable character of Chinese diet, made up of the cheapest and most universal of all kinds of food, *rice*, has operated as a *direct cause* of the *fertility* of Chinese women, *whose softer tissues are more easily nourished by such farinaceous diet*. Their numerous offspring are more rapidly thrust forward upon such fare, but the cruel exigencies of adult life in the male require something more *forceful* to enable it to bear exposure to the adverse influences which beset it in the struggle for daily food. It may be worth while to observe that the amount of breast-milk which a suckling mother will produce, while consuming a regular quantity of well-made rice gruel, is surprising." (This remark is certainly true of European ladies resident in China.) "The *potatoe*, the Irishman's *fan*, has done more for the fertility of the Irish people than rice, &c., accomplished for the Chinese. After specially interrogating some thirty thousand men and women as to the number of their children, no other conclusion can be come to, than that much exaggeration has been practised in estimating the comparative fruitfulness of Chinese families." This latter view is correct; but how about its relation to the *rice-fertilizer* and *numerous offspring*, mentioned above? Or does it point to the following? "The colder temperature of *China Proper* (?) in common with all *eastern continents* in the northern hemisphere and the frequent inundations of those vast rivers, with *ill-defined watersheds* (?), which in China, as in all *eastern countries*, affect that side of both the *northern* and *southern hemispheres*, serve to give a character to the population of the 'Eighteen Provinces' and to their diseases. Were it not for these *unfavorable influences* (?) the population of China would increase at a much more rapid rate, in spite of the corresponding debility on the part of their easily reared offspring, produced by the causes just alluded to."

"Out of the way of the westward emigrations and eastward pilgrimages, and receiving accessions of new and invigorating blood from the sides of the cold north (?), China has es-

caused the plagues (?) of the East by her proud isolation, and has not suffered much from that degenerating tendency which close-bred races (?) generally manifest."

"The debility (?) of the Chinese constitution, in the case of those who lead an idle or sedentary life, is much increased by the incessant drinking of warm tea, especially upon an empty stomach. The use of opium singularly relieves this feeling (?), at least for a time, for the primary effects of the imperfectly burnt watery extract of opium are not sedative (?), but purely stimulant. (?) A statement has recently appeared in an English paper to the effect that tea is an aphrodisiac, and that its extensive use partly explains the fertility of the Chinese population. Setting aside the *non sequitur* of this illogical conclusion, we have no hesitation in saying that this assertion is contrary to fact." We think so also. "The use of tea, in considerable quantity, is unfavourable to bodily vigour, and the addition of milk and sugar by *Euro-peans* (?) is a fair tribute to the truth of this half-suspected influence (?)."

In the *Philosoph. Trans.* for 1859, Dr. E. Smith writes that tea is suited to the following conditions—"in the later hours of the day, when the vital powers are lessening; after much food; to the corpulent; to those whose skin is habitually dry; to those exposed to a burning sun; in recovery from suspended animation; and to those who take excess of food." He shows that "its action and application correspond with the instinctive habits of mankind; and when it is taken by the ill-fed, it acts beneficially by promoting the digestion of the starchy food, and by supplying warmth."

The Hospital Report continues, "The narcotic effect of new tea, asserted by Johnston in his 'Chemistry of Common Things' is another fact which observation and inquiry do not at all confirm."

Dr. E. Smith says that in large doses, nausea or narcotism sometimes occurs. The Chinese do not seem to know of any such property in tea. Is it found only in the exported article? All the exported tea, except Russian, seems to require sugar and milk to remove its bitter and harsh taste. This seems particularly true of Hankow tea. The native tea is most palatable without either. Whence comes this difference?

The report further states, "There is some resemblance between the Irish and the Chinese, in their diseases, such as similar liability to diseases of the eye, and to maladies arising from dampness of climate. (?) Whilst discussing this subject, it may be worth while to observe that extensive inquiries have proved that the impotency, so constantly affirmed to be one of the consequences of opium smoking, has not

been observed, except in the cases of very inveterate consumers of the prepared drug (?)."

The Chinese affirm and believe it. Let Dr. P. Smith consult an article in the Boston Med. Journal, Vol. LXV., p. 153, "On the action of opium on the genito-urinary organs," by Dr. Woodward; and a long and able article in the "Journal of the Indian Archipelago," by Dr. Little (Vol. II., for 1848); and he will see some tables bearing on this subject, and as we believe conclusively proving the fact in question.

I do not like the sentence, applied to opium, "The fearful responsibility of those who were the first to stimulate the natural demand (?) of the Chinese mental and physical constitution for something which is as food and comfort to those who will not seek them in honest work and humble worship."

Our opium trade is surely not very vile and devilish, if it is simply stimulating a natural demand. In order to wash ourselves quite free from the guilt of this abominable traffic we have only, besides the above, to quote from Mr. Reed, in the Senate Documents of the United States, Vol. 10, for 1859-60, page 495: "The result has been that, in the British tariff, the Chinese have, of their own accord, agreed to make opium dutiable, or rather to transfer its duties from the local to the imperial treasury. .... Such is the solution of this chronic difficulty which Lord Elgin has been able to effect. I have no reason to think that any compulsion was exercised or hinted. He has to me expressly disavowed it."

The smuggling system and the legalization of the trade lie therefore at their own door!

The report is replete with medical information, and it is striking to observe the sameness in disease and customs as noted in the various Hospital Reports. We thank Dr. Porter Smith for his suggestive papers, and his labours in behalf of the Chinese and ourselves. We read with delight of the forthcoming work on *Materia Medica*, and feel that such a work is much needed by ourselves and our native assistants.

J. DUDGEON.

PEKING, Nov. 25th, 1869.

## The Chinese Recorder

AND

MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, JANUARY, 1870.

### BIRTH.

At Peking, November 5th, 1869, a daughter to J. DUDGEON, M. D., of the London Mission.

### MARRIAGE.

On the 6th of October, in the First Presbyterian Church of Pittsburgh, Pennsylvania, U. S. A., by the Rev. C. C. Beatty, D. D., assisted by the Rev. S. F. Scovel and the Rev. J. J. Beacom, the Rev. A. P. HAPPER, D. D., of the American Presbyterian Mission, Canton, to Miss A. L. ELLIOTT, of Montours, Pennsylvania.

## VALEDICTORY.

In the order of Providence, the present editor of the CHINESE RECORDER is obliged for a time to leave his work in China; and to relinquish his editorial duties in connexion with this journal. A brief review of its history may not be out of place on this occasion.

In July, 1866, the Rev. L. N. Wheeler, with the approval of the American Methodist Episcopal Mission at Foochow, issued in the "Missionary Directory" a circular proposing the publication of a monthly paper, "to contain a wide range of original miscellany, such as communications or the Archaeology, Ethnography, Geology and Natural History" of China and Japan; "but especially embracing a record of incidents and events connected with the appropriate work of missionaries—collating of views on the etymology of the native languages, the moral and physical condition of the people, and the various methods of propagating truth—as well as the experiences of missionaries and helpers, obituaries, &c." The missionaries and friends of missions in China were requested to indicate by letter whether such a periodical was desirable, and what support it might expect to receive.

The responses received in answer to this circular were such as to encourage and justify the commencement of the publication; and accordingly on the 1st of January, 1867, the first number of the *Missionary Recorder* was issued, in the form of a quarto newspaper. The editor, Rev. L. N. Wheeler (whose modesty is only equalled by his sterling worth and ability), in a brief and appropriate "Salutatory," said: "We do not claim that the *Recorder* is a worthy successor of the *Chinese Repository*, but we put it forth as initiative of what increased facilities or individual enterprise may yet develop into a large newspaper or portly magazine." In reference to the objects of the publication, he said: "While we desire the *Recorder* to be recognized as a medium of communication for thinkers and workers in all departments of science and literature, who are engaged in the laudable effort to increase the general knowledge of oriental lands and their inhabitants, our first ob-

ject shall be to make it an active agent, an aggressive appliance, in the great work of evangelization."

Three numbers were issued in the newspaper form, when the general demand for a magazine form became so imperative that the April number was issued in the form of a magazine of 16 pages, as were all the succeeding numbers of the year. The important matter of the first three numbers was also reissued in the same form, for the convenience of subscribers in binding the volume.

Circumstances, which it would be neither wise nor profitable to dwell upon here, led to the suspension of the publication at the close of the volume—notwithstanding the almost unanimous expression of the missionaries in China, and the voices of many in official and mercantile positions, were in favor of its continuance. Having been intimately associated with Mr. Wheeler in his labors on the paper during the year, we can testify to the great reluctance with which he gave up a work which he was so well qualified to carry on to complete success.

The suspension was followed by such a storm of remonstrances and of entreaties to recommence, with promises of increased support, both in literary contributions and in subscriptions, that the present writer, not without a feeling of responsibility, but in the fear of God, and following his own convictions of duty, decided to recommence the publication. In so doing, we had the cordial support and approval of the former editor. A change of name, in order to indicate more fully the character of the periodical, having been suggested by several friends, the first number of the new volume appeared as the CHINESE RECORDER AND MISSIONARY JOURNAL, in May, 1868. We commenced with 16 pages, and added more, as the increase of contributions required, until the monthly issue became 24 pages; and at the close of the year—April, 1869—we had a neat volume of 264 pages, replete with useful information, ready for the hands of the binder.

In June last, the second volume commenced, the first number having 28 pages. One of the subsequent numbers had 36, and two had 32 each—though our aim



has only been to fill 28 pages each month.

In regard to the character of the articles published, we prefer to leave them to speak for themselves. Our contemporaries of the China press have uniformly spoken of them in high terms, and have shown a generous appreciation of the labors of our correspondents. The editor's work has been very simple—consisting mainly in receiving the articles sent to him, sending them in to the printer, and reading the proofs. We would have been glad to contribute more, could we have done so, in connexion with our other duties; but our correspondents have kept us so well supplied that there has been no necessity for our writing much. We rejoice that we have been able to put their valuable papers before the public; and we thank them heartily—one and all—for the noble manner in which they have sustained our undertaking.

When it became evident that we should be obliged to return to the United States for a season, it naturally became a matter of some solicitude to us, to make proper arrangements for the carrying on of the publication in our absence; and it is with peculiar satisfaction that we have the pleasure of announcing to our readers that the Rev. JUSTUS DOOLITTLE, the well-known author of "Social Life of the Chinese," has consented to undertake the editorial management of the RECORDER. Any words of commendation on our part would be superfluous. We have only to congratulate our contributors and readers that Providence has smiled so kindly upon the fortunes of the RECORDER; and with all confidence in the increasing usefulness and success of the journal under its new management, we hereby resign the editorship into the hands of our successor.

And now that we are fairly out of the editorial chair, we feel free to utter a few words of exhortation—and

*First*, Allow us to bespeak for our successor a hearty and general support in the way of contributions. We have sometimes had it intimated to us that certain persons would contribute articles, if specially asked; but we have very seldom found it convenient to profit by the suggestion. It seemed to us rather unjust to those who voluntarily contributed articles,

from a hearty interest in the paper, to write to others specially for articles, and publish them in preference to those sent without such special asking; and thus far there has been such a steady contribution of voluntary articles that we have been under no necessity of specially soliciting such aid. Of all the articles that have appeared since the beginning of the paper, not more than three or four have been specially sought. This is as it should be; and we ask all who have valuable papers relating to any subjects within the scope of the RECORDER to send them in to the editor, without waiting to be personally solicited for them.

*Second*, Allow us to ask, on behalf of our successor, that when the subscriptions for the next volume begin, every friend of the paper take one copy more than this year, or get some one else to take it, who was not a subscriber last year. This may be of great assistance in enabling him to make improvements in the paper. And let us ask the gentlemen who kindly act as Agents at the various ports to secure subscribers for the new volume during the month of March, so that the report of the number subscribed for at each place may reach the editor by the 20th of April. The new volume will commence on the 1st of June, and the type-setting for it will begin about the 1st of May. It is very important that he should know before that time how many copies will be required.

*Third*, Let us ask a prompt payment of the subscriptions. The various agents attended to this matter with great promptness last year, with only one or two exceptions, and in most cases the amounts were paid in within three months from the commencement of the volume. If possible, let them all be paid for the next volume before the second number appears. And we especially request that any balances due on the current volume be sent in to him at once.

*Fourth*, Let us ask a generous allowance of liberty for our successor in regard to the manner of conducting the paper. If he admits articles that some of you think he ought to have excluded, or excludes articles that some of you think he ought to have admitted; if your theological scent is keener than his, and you discover some

lurking heresy where he has not suspected it; don't allow yourselves to be overtroubled about it, but always remember that the editor has far more difficulty about these matters than any one else, and give him your sympathy, your charitable judgment, and if need be your Christian forbearance.

And now, for a time, farewell! We have nothing but thanks for all with whom the editorship of the RECORDER has brought us into connexion. We have no fault to find with anybody—no reproaches for any one. Occasionally our contemporaries have spoken rather sharply of some of our articles; but we are so fond of having folks say just what they think, that we have read such criticisms, not only with perfect serenity of temper, but even with a sort of quiet enjoyment; and we send out this, our "P. P. C.," in perfect good humor with everybody.

While editing the RECORDER, we have been permitted to carry on without interruption our missionary work, and have had the privilege of baptizing and receiving into the church of Christ about two hundred persons. Our heart is with the noble band of brethren with whom we have had the privilege of being associated; and we trust that, with health fully restored to her whose waning strength has for months been our greatest solicitude, we may be permitted, after two years spent in our native air, to take up again, with fresh strength and vigor, the duties we now reluctantly resign to other hands.

### HANKOW MISSION HOSPITAL.

The Fifth Annual Report of the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society, under the charge of F. Porter Smith, M. B. Lond., M. R. C. S., Associate of King's College, London, from July 1st, 1863, to June 30th, 1869.

This Report is worthy of a much more extended notice than we are able to give it at this time. The number of patients of all classes during the year was 6,935. The diseases which occupy the chief places, as to frequency of occurrence, are diseases of the eye and skin, indigestion, bronchitis and chronic rheumatism. Many valuable observations are made upon the habits and the food of the Chinese, as affecting their health; upon the manner of treating opium smokers, and upon alleged inaccuracies of statement in regard to

the extent and effects of the habit of opium-smoking. Many useful and suggestive remarks are also made in connexion with a brief review of some of the surgical cases treated. A case of transmitted syphilis is mentioned, which seems to support the theory that evil taints may be communicated by vaccination. The case in question was one of inoculation for small pox; but if diseases other than small pox may be transmitted by inoculation for that disease, undoubtedly they may also be transmitted by vaccination.

Reference is made to cautions necessary to be observed in administering chloroform; to the use of native medicines; to the ridiculous stories circulated among the Chinese about the hospital; and to the religious character of the institution. Gratification is expressed at the arrival of Dr. Shearer, to take charge of the hospital in connexion with the London Mission at Hankow, which was established mainly by the exertions of Dr. A. G. Reid.

Dr. Smith is always original, and not at all disposed to follow in beaten tracks. His theories will not be suffered to pass without scrutiny, as is indicated by a communication from Dr. Dudgeon in our present number. Let these matters be fully ventilated. "Prove all things; hold fast that which is good."

The Report came to us accompanied by a neatly printed Chinese pamphlet, which we suppose to be the Annual Report in Chinese, but have not time to examine.

### ASTRONOMY IN CHINESE.

We were about to write a notice of a new work on this subject, when the following was received from a friend, which we cordially indorse, and adopt as our own:—

"The writer was presented recently with a book in Chinese on the Elementary Principles of Astronomy (天文淺說), by the author, Rev. N. Sites, of the Methodist Episcopal Mission of this place. It is profusely illustrated, and contains one hundred leaves, or two hundred pages, neatly printed with large type, on white or brown paper. It has thirty-one short chapters. While I have not examined it with any great amount of care, and cannot certify to the quality of its contents, which I take for granted are orthodox, I wish to announce its appearance, and to suggest its general use in the more advanced schools in China, under the supervision of foreigners. Books on this and other sciences are greatly needed; and the more extensively they are used, the greater the encouragement of those who have the ability and taste to prepare them, to engage more and more in such labor. It is prepared in the classical, or general language, and therefore can be understood in all parts of the Empire, while the illustrations make it very acceptable to those who use it. It is offered for sale at 150 cash per copy, printed on white, and 100 cash per copy printed on brown paper."

